VERY YORK BEHALD: RIVIDAY MARKE BE BELL-ORINTERIN SHEET

## RELIGIOUS INTELLIGENCE.

## Ministerial and Church Movements.

PALM SUNDAY AND PURIM.

A Physician's Defence of the Lenten Fast---Correspondence, &c.

PROGRAMME OF SERVICES TO-DAY.

In all Saints Protestant Episcopal church, this morning and evening, the Rev. William B. Dun-

nell will preach as usual.

At Harvard Rooms, this afternoon and evening, a spirttual conference will be held.

The Rev. W. P. Abbott will preach in Washing-

ton square Methodist Episcopal church this morning and evening as usual. Sorrowful yet Always Rejoleing" and "Christ

the Liberator" will be presented to-day by Dr. Deems in the Church of the Strangers. In Sixty-first street Methodist Episcopal church, this morning and evening, the Rev. Wilham Lloyd.

of Poughkeepsie, will preach, and in the afternoon addresses will be delivered by Revs. J. N. King, N. G. Cheney and others. Dr. Armitage will commence a series of discourses in the Fifth avenue Baptist church this

morning on "What Jesus said, did and suffered on each day in the great week of his life, including his death and resurrection."

The Rev. D. Mitchell will preach in Canal street Presbyterian church this morning and afternoon.

in Culvary Baptist church about the "Baptist Pubheation Society," and this evening about "Paul at thens."
The Rev. J. M. Pullman will deliver a "Palm Sunday Sermon" this morning, and give a familiar talk on "The Pursuit of Hap iness" this evening

In the Church of Our Saviour.
In the Church of the Disciples of Christ this forning the Rev. D. R. Van Buskirk will "Rightly Divide the Word of Truth."

Elder Lutz will talk about "Sneaks" this eventng in the half in Honston street. The Rev. W. H. Penaleton will preach this morn-

ing and evening in the Fully-third street Baptist In the French Protestant Episcopal church Du St. Esprit this afternoon Bishop Potter will con-

firm & class of twelve catechumens. Preaching at the usual hours to-day in the Free Tabernacie Methodist Episcopal church.

"The Possible Meaning of the Death of a Child" will be considered this morning in the Hanson piace Baptist church, Brooklyn, by Dr. Fulton. In the evening "The Royal Smaer Subdued" will be presented.

The Rev. Henry Varley will preach in the Rippo drome again this evening.

In the Bedding Methodist Episcopal church, Jersey City, the Right Rev. Bishop Cummins, of the Reformed Episcopal Church, will preach this even-

Mr. E. V. Wilson will lecture for the Progressive Spiritualists, in No. 57 West Thirty-taird street.

this morning and evening.
Price's Praying Band, from Brooklyn, will conduct the services to-day in Forsyth street Methodist Episcopal church-merning, afternoon and

Rev. H. W. Knapp will preach in the First Mission Bautist church this morning and evening. Preaching in Plymouth Baptist church this mora-

ing and evening by the Rev. Mr. Palmer. Rev. J. Spencer Kennard will minister to the Pilgrim Baptist church this morning and evening

The Rev. S. M. Hamilton will preach at the usual hours this morning and afternoon in the Scotch

Presbyterian chúich. In the sixth avenue Reformed Duich church the Rev. W. B. Merritt will preach this morning and

In the Seventh street Episcopal church the Rev. W. P. Corbit will preach at the usual hours to

Dr. J. T. Hurst, of Drew Seminary, will preach this morning and evening in St. Luxe's Methodist Rev. W. H. Boole will preach in Seventeenth

street Methodist Episcopal church this morning Rev. Dr. Cooke, of st. Bartholomew's, will

It St. John's Methodist Episcopal church the Rev. J. M. King will preach this morning and

evening Rev. S. H. Tyng, Jr., D. D., will preach at the reople's service this evening in the Church of the

Hoty Trintay. The American Temperance Union will hold services this afternoon and evening in Hutchinson

Hall, Union square.
In Ail Souis' church, Eim place, Brocklyn, Dr. Porteous will this evening give his views, place and programme for the future.
"Divine inspiration, its Connecteristics and Evi-

dence," will be presented in Plimpton Hall this morning by Rev. E. G. Holland. In the Caurch of the Atonement the Rev. C. C.

Tiffany will officiate and preach at the usual hours to-day.
In the First Reformed Episcopal church the Rev.

W. T. Sabine will preach this morning and evening at the usual hours. This morning in St. Ignatius' Protestant Episco pal church the Rev. Dr. Ewer will preach on . The Mystical Meaning of the Colt the Foal of an Ass."

This evening he will consider "The History of Recent and Present Agitation in the Church." In Holy Trinity church, Jersey City, to-day, the Rev. George Love will preach this morning and

evening. morning in the Russian Greek chapel.

The Rev. B. S. Hustington will preach in Asso-

ciation Hall this evening. "Love is the Fulfilment of the Law" will be enforced at the usual hours to-day in the Churca of the Messiah by Rev. W. R. Alger.
The Rev. E. Borer will minister to the Prench

Protestant church this morning in Calvary chapet. The Rev. R. Heber Newton will preach this morning in the Anthon Memorial church, and the Bishop of the Diocese will confirm a class in the

evening. Flagg will officiate and preach this morning and

by Tyndan, nuxier, Herwin and others, represent it as giving results which are diametrically op-posed to the teachings of revelation—as if there could be any real antagonism between the teach-ings of true religion and those of true science. these men, under the cloak of science, that ever

are or can be opposed to the teachings of religion.

That there is no discordance whatever between
the behests of religion and those of science on the subject of fasting and austinence I proceed now to show. It has been, alas! too much overlooked, too much forgotten, that the Church, in all her precepts and counsels, never requires anything from her children but what is really for their welfare in the temporal as well as in the spiritual order. What reason have we not to admire the wisdom, the ingenuity, with which she varies her gitts, dispenses her succors and distributes her and healing the wounds and sorrows of poor huimperfection, consulting with a wise foresight and condescension our delicacy of feeling, our self-love

and even our frailty.

Perhaps it is not as well known as it should be that the meats of the far greater part, if not all, of the unclean animals forbidden to the Jews in the eleventh chapter of Leviticus were, among other reasons for their prohibition, more or less unwholesome, and productive of disease of body or of mind, remotely if not immediately. The same wise foresight is not forgotten in the law of

other reasons for their promotion, more or less unwinolesome, and productive of disease of body or of mind, remotely if not immediately. The same wise foresight is not forgotten in the law of Jesus Christ. For instance: when I was attending lectures in 1835-6, in Jefferson Medical College, Philadelphia, one of the Facuity, Professor George alcidedad, speaking of the efficacy of fasting and absthrence in some forms of disease, need to mention to the class the case of a young Catholic Irishman, who was suffering from a severe and grave caronic disease, and who got completely cured of it by a strict observance of the insts of two successive lenss. All physicians of any experience, or who are conversant with the records of their procession, know of imnumerable instances of the same kind.

It was the observance of such results—results which a thorough and enlightened knowledge of medicine would lead one to expect—that caused an eminent French physician to declare that irreligion had not instituted the Leuten last medicine should have done so, as a measure for the restoration and preservation of the public health. When it is remembered that Lent occurs toward the beginning of spring, and that people generally indulge too freely during the winter in dissa meats and other concentrated toods and drinks, thus vituating the humors and clogging the bodity powers as well as the mental lacuities, nothing can be more opportune, considerate and in accordance with the principles of true hygiene than the forty days last which the church ordans for the scaou of Lent, as an appropriate pieparation or purincation for the celebration of the solen man distribute effects become most conspicuous. Nothing is better verified by angle experience and observation toan the truth of the solen min to referred to its a great beon for the spring of Easter. But if the sclema is not seen the following words, sung or read in the rewards. Here has a see medicine contents of the solen with the principles of true high to be a sunday the seen and the s This morning the Rev. R. S. MacArthur will speak

agreactic to man, as trendered as interact more clear and keen than it used to be under a different regimen.

Berthollet, in his admirable "Traité de l'Abstinence de la Viande," a work, by the way, which cought to be translated into our vernacuar, mentions numerous inmous personages and schools or sects, who acopted an exclusively vegetable diet for taeir regimen. I will omit mentioning the austere lasts and abstinences of some of the canonized saints and some of the religious orders, as the bare recital of them would persaps only tend to implice the pusiliantmous and unheroic souls of our time, who have yet to learn that virtue in its highest and and most appropriate signification means strength of soul, and that this strength of soul, with its unspeakable advantages or rewards, are ordinarily acquired only by the long continued restraint or detast of our appetites as well as of our evil propensities.

There can be no donot that the reason why so many render themselves unable to observe the Lenten and other hasts is their yielding to a pernacous custom, where has obtained general sway

There can be no dougt that the reason why so many tender themselves unable to observe the Lenten and other sasts is their yielding to a pernicious custom, which has obtained general sway amony u., it being, unnapplily, considered as an advancement on reducing them and the reducing them industrial treatment of all our breadshifts at a minost every step from the min that grinds to the oven that bakes them, thus rendering them innutrious, if not insainbrious, to some of the most important parts and organs o our frame, as the digestive apparatus, the brain, the eves, the teeth, &c. How many diseases and disorders are thus produced, and now many of them could be called by a more rational mode of preparing food I will not wait to, enumerate; but certain it is that many persons who now seek for dispulsations from these fasts could observe them without any detriment to their bodily health, by simply accustoming themselves to live on plain or what some over nice persons would consider coarse lare and unpolluted water, the regimen which ustare ordinarily requires for the meass sana in corpora sano—that is to say, a sound mind he a sound body.

It is, perhaps, an indisputable fact that the ancients better understood the influence of a frugal of vegetable diet in restraining and subduing the passions than many modern wiseners, redical as well as non-meated, wave done, and that the poet who wide the words—

May I govern my passions with absolute sway—would have obtsined greater mastery over them by simply adopting and persevering in such a

would have obtained greater mastery over them by simply acopting and persevering in such a regimen.

Nobody can deny that vegetables, including farmaceous productions, potatoes, fruirs, &c., resist patrescence much longer than flesh masts do, and it cannot be deabted that as a general, if not a universal, rule this is true of them, inside the body as well as outside, and ence that they field a much more mid and cland chyle than is yielded by a mixed diet—that is to say, a diet which is parily composed of the flesh of animals. Bearing in mind these principles, and viewing them in the light presented by the following aphorisms of Lancist, which I translate literally from the Latin text—10 mg, "As are the diet and drink so is the chyle; as is the chyle so is the blood; in fine, as is the blood so is the intellect or mind?—aphorisms which are conformable to the most enlightened physiology and as luminous as they are emigently suggestive; bearing, I say, those principles in mind, thus luminously librarated by the eminent Rom in physician to whom I have referred, I would ask my readers whether they do not now behald presented to their mental vision a kind of new and wonderful, it not admirable, horizon, which probably they never before "droamt of in their philosophy?" As experimental evidence of the soundness of the loregoing views I wil here quote from Dr. R. P. Trail, a high authority in such matters, the following passage:—

"Among the modern names of distinguished."

Flags will officiate and preach this morning and evening at the usual hours.

Holy Week services in the Paulist church includes the blessing of pastins, solema high mass and chanting of the Passion this morning and vespers and sermon this atternoon.

"The Lost Sought and Saved" and "The Burial of Christ" will be discussed to-day in the Tacernacie Raptist church by the Rev. J. B. Hawthorne. In Eighteenth street Methodist Episcopal church this morning the Rev. M. S. Terry will speak about "The New Jerasalem," and in the evening Rev. D. B. Jutten, of the Baptist church, will preach.

The Rev. R. M. Stratton will preach in Lexington avenue Methodist Episcopal church this evening.

At Willett street Methodist Episcopal church the Rev. J. V. Saunders will preach this evening on "The Young Man's Conpanions." The Rev. G. Taylor will preach there in the morning.

A PHTSICIAN'S JUSTIFICATION OF THE LENTEN Termination of The Euchers Commissioned teachers calls on her children to observe the quadragesimal fast she enjoins, it may not be amiss to examine how medicine from its standpoint views this important satject. It is especially so at the present period when science, that is to say science as expounded

whatsoever to which mankind are liable, no matter how inveterate or unpromising they may be, and not excepting affections of the mind, sleep, &c. The wonderful success our good English doctor had with the regimen aliaded to in the treatment of disease induced him to recommend it to several individuals and families in heaith, who adopted it as their regular fare.

Listen now to his recital of some of its beneficent effects, which I quote:—

"As a whole the body under it (this dietary treatment) attains its just stature, due proportions and proper strength, provided there be no original defect of atructure. The skin appears to become more firm and dense and more moist and perspirable. The appetite for food becomes strong, sound and healthy. There is no oppression or flatulency after meals, no fulness nor neaviness. The pleasures of the palate are heightened by the increased delicacy of the organs, and the enjoyment produced by the unrestrained use of fruit more than compensates for the restraints thought to be imposed by the abstinence from stimulating vinands. \* \* Doubtless the whole composition of the dirgulating fluids is changed, but it is not possible, perhaps, to prove this chemically. But the whole body acquires a clearer and fresher appearance. \* \* The schrotic coat of the eye gives the strongest evidence of this change; from having been yellow and dail, it regains the pure and clear whiteness which is natural to it. \* \* The body becomes more tolerant of heat and cold, and all the mutations of the atmosphere. Such impressions lose their power of injury, and the perpetual attention to guard against them becomes needless. \* \* All the senses acquire a inguer degree of perfection—the eve, the ear, the palate and the skin. The countenance becomes more animated and intellectual. The smile which plays upon the features shows the inward contentment of the heart. There can be no doubt that the apprehension, the memory, in a word, all the laculties which constitute the intellect are improved."

Who now will say tha

POINTS SCORED AGAINST HELL.

TO THE EDITOR OF THE HERALD:-

allow me to sayallow me to say—

First—I do prove by the ernsition of Stuart, of Andover Theological Institute; Barnes, Stuanton, &c., that the original meaning of "Sheol," &c., was, "that neither the Jews not the early Christians ever used them to designate a piace of eternal punishment."

Second—By the same authority, that no book "on earth has a double sense;" therefore these writings cannot be "taken in a different Sense" from what they were understood by those who wrote them.

writings cannot be "taken in a different sense" from what they were understood by those who wrete them.

Third—I would like very much to be referred to the chapter and verse where "anna, with horns," "Judith exclaims," &c., about "worms in the dess.," &c. I quoted from Stuart, of Andover, his definition why the Saviour used the expression of "where the worm dieth not and the fire is not quenched." I supposed such an authority would not "excite pity, if not laughter," from J. P.

Fourth—The quotation, "Fear not them," &c. "Them?" refers to the Roman power, who could take "life (translated soul) and body," in Genena, &c. The Jews in the time of the Saviour could not havinly take life.

Fifth—For a very full and complete analysis of the parable of the "ich man and Lazarus (which is my view of the matter) I must refer to "Notes, &c., on the Parables," by Thomas Waitemore (Boston: 1855) your space not admitting it here.

"J. P." makes sad havoc on what I wrote in this connection—about hades and Gehenna. I never could have written that the "dead body of hives was buried in Gehenna." It would have been nonsense.

MAY A LAYMAN PREACH.

MAY A LAYMAN PREACH.

This is a question that Mr. Prestice Mulford, of this city, asks through the HERALD, and gives in illustration of its answer a recent experience of his in his native village on the east end of Long Island. The Baptist church in that place had not been opened for several years, and Mr. Mulford asked the four remaining members to allow him the use of it on Sunday to speak to whomsoever might come to hear nim. After consultation they agreed, provided he did not promulgale Universalism from their pulpit. Mr. Mulford then gave "Christ philosophy," the principles of which, carserved, made men and communities better and hap locophy with which he was acquainted. The church was thereupon opened to him, but Mr. Bemis, one of the officials, underroes to conduct a regular religious service, singing hymns and praying, though he admitted the latter service was a great cross to him. Mr. Millord gave the coagregation his views of the Christ philosophy, which included lay preaching and preaching middly money supplication, but simply for the good of our fellow men; that Christ cautioned his disciples against ever-auxiety and care for food and raiment and shelter, money and worldly goods, assuring them that all these things would come as a result of soul-saving; that the absence of care for these things was absolutely necessary for the successful preaching of the Word, and that the worrying over them made great gaps in the heart and life through which the world, the flesh and the devil could easily enter, and that both Christ and his disciples did preach and teach without any regard to such things, and their successors should do so too. And while giving this exhortation Mr. Mulford discarded every idea of church membership; said he was a sinner—even a chief sinner; but he left to had a message of truth for the people, which he gave them. The consequence was that the gossippers went about talking over the strange themes of "the sinner," who dared to go into their pulpit and talk so to them. They did not, it would seem, find fault with his teachings, but with his deck of the children and because when his deck of the consequence was that the strange themes of "the sinner," who dared to go into their pulpit and talk so to them. They did not, it would seem, find fault with his teachings, but with his deck of the children and because when his deck of the children and the content and because when his deck of the children and because when his deck of the ch of the officials, undertook to conduct a regular cause he had not the denominational brand on him. But if more sensible layanen would talk from the pulpit there would be lewer closed up, charenes, and we hope they will step in and up, rather than down and out.

CEREMONIAL VS. SPIRITUAL WORSHIP.

Apropos of the ritual discussion that has agitated certain of our churches here for some months past we have received a communication containing a sketch of a sermon preached on this subject by the Rev. Philip Beekman Livingston, of San Andres, United States of Colombia, South America. It comes from a far country and is not quite as fresh as sermons that are preached here that the HERALD is read in South America and that the agitation of the question of the ritual of worship is not confined to the United States or Britain, but reaches to distant lands also. Speaking from John tv., 23, Mr. Livingston declared that therein the Lord Jesus Christ announced a change from a formal and ceremonial to

therein the Lord Jesus Curist announced a change from a formal and ceremonial to a spiritual worship, or, rather that the Almighty should always have been worshipped in that way as the true way; that the presthood and the ceremonial should have been undershood and received as pa terms, shadows and types of the good things to come—the spiritual worship, of which they were merely the schoolmasters to bring us to Christ. The conversation oetween Jesus and the woman of Samaria at Jacob's well, of which the text forms a part, indicates that the Samariasa held as firmly to the idea of the sacreeness of the mountain on which they worshipped as the Jews did to Jernsaiem, the holy city. It was to disple this theory that Christ announced that there should be thenceforth no divinely appointed worship and no need of any sacred place for it. The bringing in of the "good things to come" had superseded the mere shadowing of those things by rites and ceremonies. The worship of the Father in spirit and in truth had taken the place, or should take the place, of the worship of symbols and rites. And in consonance with this fact is the declaration of Jesus that "the law and the prophets were until John," but when he appeared, calling attention to the Lamb of God, who taketh away the sins of the world, all former sacrifices for sins were done away with. And Christ, having become a high priest of good things to come, abolished the eremonial priesthood that had existed, so that there has been no divinely appointed priesthood into that day to this. Paul forcioly flustrates this principle by an illustration from the marinal relation (Romans, vit., 2-4). Had the Jews neglected to perform the minutest portion of the ceremonial law pravious to the appearance of John to proclaim the alwent of Christ they would be criminally guilty; but the law being dead on the appearance of John they were equally guilty in not abolishing the ceremonies and the priests and accepting Christ by faith as their priest on, Abraham believel Go i and it was count

UNIVERSALISM IN BOSTON.

It is a singular fact that not a Universalist church remains in Boston in the hands of its founders (except one, recently built). The First church, that founded by Murray, was sold out to the Baptists and the congregation dissolved. The Second church, built for Hosea Ballou, was pulled Second church, built for Hosea Ballou, was pulled dawn for trade, the congregation building a very expensive edifice on the Back Bay. The Building street church, built for Paul Dean, Murray's colleague, passed into the hands of the Unitarians. The Warren street church, built for Otis Skuner, became a Jewish synagogue, the Universalist society having dissolved. There are now two Universalist societies in Boston, both at the South End. This estimate, or course, does not include the new suburbs just added to the cirs. A strong seciety exists in Roxbury. Guite a flour-

ishing society stands in Charlestown, and there is

A correspondent from Sandusky, Ohio, who signs himself "J. Williams," takes exception to an editorial remark of the HERALD on the appointment of Archbishop McCloskey to the Cardinalate namely, that "the act of His Holiness in making this appointment will [would] be received with universal satisfaction by the American people, without regard to their faith." Mr. Williams, who professes to know the feelings of the American people "on the growing power of this foreign element called the Catholic Church, its claims, its aims, its objects," wonders now any man of intelligence "in this day and age of the world could, in the light of history and at this moment, when all Europe is siringgling to throw off habingsting effects and curb its unwarrantable assumptions," could make such a statement as that, lie thinks it is an insuit to the great masses of the American people, and he would undertake to prove it so if that were necessary. Mr. Whinams evidently has not read the papers very closely since the appointment of Oardinal McCloskey was made. Public opinion, where it has been expressed at all, has, with very few exceptions, been inversable to the recipient of this high ecclesiastical honor as well as to the intended compliment to America and the Catholic Caurca in this land. people "on the growing power of this foreign ele-

MINISTERIAL MOVEMENTS.

EPISCOPALIAN.
The Rev. John C. Titman has been deposed from the ministry of the Protestant Episcopal Church in Colorado, because he had previously united with the Reformed Episcopal Church.

The Epi-copal Church in the United States comprises 50 bishops, 5 bishops elect, 3,085 priests and deacons, 8,140 clergymen, 2,750 parishes, 273,092 communicants, 23,007 Sunday School teachers, 225,733 Sunday School scholars. Contributions during the year, \$6.851,983 27.
Thirty-one standing committees have taken

action upon Dr. De Koven's election to the episcopate of Illinois, and the result is 22 against and 9 have not yet acted upon the case; but their votes, it is believed, will be adverse. His consecration is, by the vote of the committees already given, defeated. Dr. Jagger has already received a constituhis consecration is already a certitude. The dio-

The resignations are announced of Rev. Peter A. Jay, of Grace church, New Haven, Conn.; Rev. C. H. B. Tremaine, of St. Thomas' church, Hart-ford; Rev. L. K. Storrs, of St. Stephens' churca, Pittsfield, Mass.; of Rev. George D. Silliman, of Trinity church, San Francisco; of Rev. E. L. Green, of the Church of the Ascension, Vallejo, Cal.; of Rev. F. M. Hall, of Grace church, Toledo, Onio; of Rev. F. J. Hawley, D. D., of St. James' church, Danbury, Coun.
Acceptances of new pastorates are announced

as follows :- By Rev. F. M. Hall, of St. Mary's church, Cleveland; by Rev. J. H. Dimmon, of St. Mark's, New Britain, Conn.; by Rev. John D. Raster, D. D., of the Cathedral, Omaha; by Rev. W. J. Miller, of Grace church, Ridgeway, Pa. ; by Rev. Charles H. Newman, of St. Paul's (assistant), Erie, Pa.; by Rev. W. G. W. Lewis (of Meadville, Pa.), of Emanuel church, Corry, Pa.; by Rev. John Fulton, D. D. (of Mobile), of St. Paul's church, In-dianapoles; by Rev. F. A. Shoup (of Troy), of Grace church, Waterford, N. Y.; by Rev. J. E. Ingle (of Westminster, Md.), of Trinity church, Woodbridge, N. J.; by Rev. L. L. Rogers, of

Trinity church, Saranac, Mich.
The Southern Churchman does not like the HERALD'S editorial comments on Mr. Senator Christiancy, of Michigan, that the American people distrust Christian statesmen. And yet the Churchman is "confident that the tone of Christianity among men of wealth and influence has some has been painfully inconsistent with the it cites an example of a prominent courch official in Chicago, who was strengous for the purity of and lager bier dealers, faro gamblers and prosti-

and lager hier dealers, faro gamblers and prostitutes—and he did this knowingly. Surely after
this the Heralds should be acquitted.

The Rev. J. C. Eccleston, of St. John's Protestant
Episcopal church, Clitton, Staten Island, expects
to sail for Europe tumediately after Easter He
will be absent about six months.

The Rev. J. W. Punnett, formerly rector of St.
Pani's Episcopal church, at Tompkinsville, has acespied a call to Keaterville, near Baltimore, Md.,
and the Rev. Dr. Cartwright, formerly editor of
the Toronto Globe, is in temporary charge of the
pulpit made vacant by Mr. Punnett's resignation.

METHODIST.

pulpit made vacant by Mr. Punnett's resignation.

Bishop J. W. Roberts, of Liberts. Africa, died recently at his post. He was a native of Virginia and was for tairty-seven pears a missionary in Africa. In 1866 he was chosen missionary Bishop by the Liberts Conference, and soon after resurned to the United States, where he was consecrated. He returned to his field of labor and has remained there ever since, except a short visit he made here three years ago. The Christian Advocate opposes the election or appoint ment of his successor on general principles. Bishops for special places are an anomaly in Methodism.

Bishop Peck passed through this city hast week on is way to Syracuse, whither he goes for a brief respite previous to his departure for the Pacific coast, where he is to spend the summer. Bishops Anniews and Haven were here also last week—the

coast, where he is to spend the summer. Bishops Andrews and Haven were here also last week—the former en route to preside over the New York East Conference, at Meriden, Conn., and the latter to meet with the New England Conference. Rev. Whitam McDonald is enjoying a brief rest at Jacksonville, Fia.

East street church, Grand Rapids, recently closed a revival meeting, in which nearly a soors.

closed a revival meeting, in which nearly a score processed conversion.

At Elm Hall, J. H. Thomas, pastor, over a score have been converted, and the revival is still in

progress.
At Flainwell, J. H. Potts, pasior, over thirty heads of immines have found Christ. Sixty-five enversions and fity accessions to the church are reported.

The Rev. Richard Stephens, who was ordained in the Mission Rooms here on the 9th inst., has saided for Mexico as a missionary there under the failer.

Dr. Butler. The Rev. George Hildt was appointed by the Baltimore Conference at its little session to preach his semi-centennial sermon before his brethren next year. He will then have completed hity years of mini-terial work.

Baltimore Conterence at its late Session is preach
its semi-centequist sermon before his brethren
next year. He will then have completed flity
years of mini-tertal work.

Bishop Andrews is to deliver the annual sermon
before the flimois Westeyan University at the
forthcoming Commencenton.

A Methodist minister preaching in a Protestant
Episcopal pulpit and a noble collection of \$1,000
for the benefit of deserving brother ministers
were among the incrients of the late session of the
Baltimore Conference.

BAPTIST.

The Rev. D. Van Alstine, of floractisville, N. Y.
who has been hovering "on the border and" between life and death for a few months, is now
raphily convalescing, and expects to be in his pulpit again in a few weeks.

The Swedish Baptist church at St. Paul, Minn.,
was organized a year and a half ago, with ten
members. The church now numbers twenty-six.
They need a house of worship in place of one
which they were to enter in a few days, but
which has been burned, down.

The Baptists of Texas have one preacher for
every one hundred members.

A revival in Bricksburg, N. J., has resulted in
twenty conversions; in Peoria, ill., seventeen.

A German Baptist in Louisville cas contributed
\$3,000 toward the establishment of a German Baptist Orphuns' Home.

Ministernal acceptances of pastorates are recorded as follows:—by Rev. L. Butterfield, of
Oswego, N. Y., to Jackson, Mich.; by Rev. E. E.
Gumming, D. D., of New Hampshire, to Brattelboro, V.; by Rev. Q. P. Trenyear, or Jamaica, to
Townshend. Vt., and by Rev. A. Mirdoca, of
Titusville, Pa., to Painesville, Ohio.

Last Sunday the Madison avenue Baptist church,
New York, took up between \$4,000 and \$5,000 for
missions at home and abroad.

Rev. W. C. Learned, of Madison University, bas
been elected pastor of the Tabernace church,
New York, took up between \$4,000 and \$5,000 for

accepted a call to the Baptist church at Alpena, Mich.
Brother T. S. Learned, of Madison University, has been elected pastor of the Tabernacie church, thanca, N. Y.
Mr. Charles Davis, late of Crozer Seminary, has been ordained and installed pastor of the Baptist church at Jackson, Onio. Mr. S. P. Pendleton was also ordained march 9 as pistor of the Church of the Messiah, Philadelphia.

The Rev. W. W. Hammond, who severed his relation with his church in Jersey City wo weeks ago, preached at the First Baptist church in that city during the evenings of the past week. He is now about to make a tour of Palestine and the Boly Land.

FRESPYTERIAN.

panion.

The Fourth Presbyterian church of Albany, N. Y.,
Rev. Dr. Henry Darling, pastor, recently made
provision for the payment of an old debt of \$15,000,
The immediate ucentive to this was the donation
of \$7,000 by a lew of its members to Auburn Theological Seminary. The incongruity between the
two things led to an effort to remove the encumbrance.

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Rev. Dr. Upson, of Albany, successor of Rev. Dr. Sprague, has been tendered the pulpit of Dr. Adams' church, of this city, at a sainty of \$12,000 and a parsonage, said to be the largest saiary paid in New York city. It is understood he has declined the offer. Dr. Upson is said to be one of the ablest divines in the State.

The West Presbyterian church of Binghamton, Rev. Samuel Durnam pastor, has just litted its entire debt of \$16,000, and now has a fine, spacious brick chapel, together with a large plot of ground and an excellent church site, wholly free from encumbrance.

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Twenty-four persons joined the Presbyterian church at Bloomdeid, N. J., March 7, as first fruits of a revival therein. In Greenwich street church, Pobladelphia, last Sabbath, 20 united with the church. In Washburn street church, Scranton, Pa., March 7, 47 united; in Mechanicsburg, Pa., 20; in Carlisle, Pa., last Sabbath, 17, and in Unicotown, Pa., 18.

ROMAN CATHOLIC.

The Pope has created a new see in the Island of Crete, that of Candia. Mgr. Cannavo, the new Bishop, nas been most cordially received in his diocese, which, owing to the opening of the Suez Canal, is likely to be an important one before many years.

Canal, is likely to be an important one beaver many years.

The Catholic Review this week gives a full page woodent of the new American Cardinal, McCloskey, together with a sketch of his life and a historical sketch of the Sacred College, the numbers, duttes, dignity, &c., of the cardinals.

The Freeman's Journal also devotes nearly its entire editorial page to a sketch of the ecclesiastical life of the Archbishop and its means of information on the subject.

The Rev. Father Healy, of this city, is to be consecrated Bisnop of the diocese of Portland on April 18.

A Catholic church is being built in Bloomfield, N. J.

The Catholic church in Willimantic, Conn., is to have an aira cesting \$1,500 in gold, and manufactured in Munich.

The Rev. Thomas J. Mconey, pastor of the Church of St. Bridget, avenue B, has organized a cuoir of sixty voices—thirty of each sex—from the children of his parish, with the assistance of two female and two male voices. They will soon take the places of the present paid choir.

Bishop Wood, of Philadelphia, is recovering his wonted nealth under the mind climate of St. Augustine, Fla.

The Jubilee has been in progress in several parishes of the diocese of Newark during the coming week.

Pathor Walker, after his attack on the public

months sold over one thousand Testaments and Bibles.

Rev. E. E. Sibole, of Sulem, Va., has been elected paster of St. John's Lutheren church of Philadelphia, as the successor of Rev. Dr. J. A. Seiss.

Rev. Mr. Schrieber, formerly of the Darech Amano synagogue, has been elected chazan, shines and snamas of the Forty-fourth street synagogue, New York city.

The American Home Missionary Society has made an average gain of a little less than \$5,000 a year during the last twenty years.

The German church on the corner of Washington and Parid streets, Hoboken, is now without a paster. The late pastor, Rev. Mr. Wasidio, died on Tuesday of heart disease.

PURIM. ITS OBSERVANCES AND PRACTICAL RESULTS-

MIRTH AND BENEVOLENCE ASSOCIATED. Yesterday the Jewish least of Purim was re ligiously observed in all the synagogues of the land, and especially of this city, where there are about 60,000 Israelites. To-day, however, it will be observed a little differently. Beginning as it does on the Sabbath (Saturday), a limit is necessarily imposed upon the lightheartedness and joyand merry making that usually accompany this fee tival. This restraint will to some extent be removed to-day, though Israelites are, to a very remarkable degree, respectfully observant of the Christian Saboath as well as of their own. Although upward of two thousand years have elapsed au the incidents recorded in the Book of Esther took same joyous leeling that characterized it from the time when Mordecal and Estner united to recom

place, the least is observed to this day with the same joyous teeling that characterized it from the time when Mordecal and Estner united to recommend its observance, because of the merciful interposition of Frovidence in behalf of their race and people, who were treatened with observance, by the wicked Haman. When other religious bodies have their anniversaries, to record some remarkable event it is generally found that in the course of time they lail to continue that hold on their members which they did at the commencement. Not so with Purim. It is grainlying, says the Jeetsth Messenger, to know that, whatever differences may exist among isracities relative to the ceremonies of religion, no one objects to the institution of Purim. It demands no self-denial. Of course they are called upon to follow the act of Esther, who fasted three days when the lews were in danger, and they are asked to fast one day previous to the feast. But this is not very generally observed, nor do many attend synagoue to pour forth their grateful leding to the one who has at all times rescued israel from the hands of their oppressors.

Purim marks, as it were, the dividing line between winter and spring, and is one of the merriest festivals which Jewish history or tradition has transmitted to later ages. It is the only iestival wingre till license is given to extravagance of the close connection between it—that is, in the paculiar mode of its celebration—and the bacenanalian festivities in ancient time and the modern adultation of Prince Carnival. The Jeetsh Times would not care to undertake the delence of the story upon which this testival is based from historical criticism, but is content to take the lacts as it finds them in the universal observance of the least. Great as the latitude is which the Jewish law permits in the observance of Purim it still bears the distinct character pecular to ah Jewish lessivals. It makes benevoleuce, charity and good will toward all men its chief feature. Distribution of presents to neighbors and fri now about to make a tour of Palestine and the Boly Land.

PRESPYTERIAN.

Dr. Taimage, who a few weeks ago made a nublic offer to give \$500 to any one who cound and him the name of "anyone eminent for piety who at the same time favors and frequents the American thearre," now withdraws that oner and hands the money over to his Lay College. He says that most of the applicants for his money were attaches of the theatre, and were eminent for everything but piety.

In the Fifth street Prespyterian church, Troy, N. Y., twenty-three persons were received by profession of fauth on March 7. In the Ninin Presby terian church of that city also, on the same day, trenty-five were added on profession. In the Presbyterian church of Cohoes, N. Y., fifteen were added; at Marsoall, Ohio, forty-four; at Omaha twenty; at St. Joseph, Mo., thrity-six, and a Prattsburg, N. Y., twenty-two.

The Rev. G. L. Leyburn, of Westchester, N. Y., has gone to a charge in Winchester, Va. He is uader appointment along with his father, to the Greek mission of the Southern Presbyterian

Church. They will sail toward the end of the month for Athens. The Rev. H. M. White, of Lexington, Va., has succeeded Mr. Leyourn.

Rev. Henry F. Brown, of Shepherostown, W. Va., has received and accepted a call to the churches of Falling Water and Tuscarora, in Berkely county, W. Va. He will be succeeded at Shepherdstown by Rev. J. D. Mitchell, D. D., late evangelist of Chesapeake Fresbytery.

The Rev. Mr. McElite, formerly pastor of the Second United Fresbyterian church of Freeport, Pa., has received a chi to Ontario, Canada.

Dr. R. F. Burns has resigned his pastorate of the Cotte street Fresbyterian church. Montreal, Canada, to accept another in H-Higax, N. S.

Thirty persons have enrolled themselves into a congregation, with a view to an organization of a Presbyterian church at Armstrong, Kansas.

Calls and acceptances are recorded as follows:

Rev. R. J. Beattie, of Barrie, Ont., to Fort Edward, N. Y.; Rev. David McLeud, of Stratford, Ont., to Florida, N. Y.; Rev. W. H. Prestly, of Chilhicothe, to Tuscola, Ill.

Rev. Dr. Berg, one of the leaders of the Secoth Free Church, has been presented with \$25,000 as a testimonial of his services "in connection with Protestantism, religious education and national religion." He was Dr. Chalmers' Lavornic companion.

The Fourth Presbyterian church of Albany, N. Y.,

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On this day the Church solemniy celebrates the

of the passion and death of her Divine Founder. On this day the Church selemnly celebrates the triumphal entry into Jerusalem which our Saviour made, in an humble garb, riding on an ass, thus fulfilling the prophecy of Zacharias. The blessing and distribution of the palms is the principal feawhich takes place before the celebration of mass represents the entry into Jerusalem. At the Gospel the history of the passion of our Saviour ac-cording to St. Matthew is read. On Monday the Gospel that is read consists of the history of the raising of Lazarus to life, as although this event took place previous to the entry into Jerusalem, yet on that occasion our Saviour spoke of His burial being close at hand. On Tuesday the Passion according to St. Mark is read, on wednesday according to St. Luke and on Friday according to St. John. On Wednesday, Thursday and Friday evenings the beautiful office of Tenebræ (darkness from the darkening of the churches) is chanted. Those public prayers, which are termed the Divine office, are said to be instituted by apostolic tradition and form a religious exercise of great antiquity. It is said that in ancient times the faithful were in the nabit of assembling in choir at several different hours to give praise to God, and thus originated the "canonical" hours.

THE TENEBRAE. The most celebrated and religiously observed of these among the primitive Christians were locturns, or Tenebræ, which name came from the fact of their rising in the depth of the night to sing psalms. Afterward this midnight office was sierred to the vesper hour of the preceding day. Hence the office of the Tenebræ on Wednestay evening is really the matins and lauds for the following morning. During this office a large triangular candlestick is placed in front of the altar, bearing fitteen candles, representing the light of Christ and of the prophets who announced His coming. As the psalms are sung the candles, are gradually extinguished, until only the topmost remains. Then the six lights on the altar are

coming. As the psalms are sung the candles, are the children of his parish, with the assistance of two iemale and two male voices. They will soon take the places of the present paid choir.

Bishop Wood, of Philadelphia, is recovering his adjustance, Fil.

The Jubilee has been in progress in several parishes of the diocess of Newark during the past week and will be continued during the coming the past week and will be continued during the coming. Pather Walter, after his attack on the public schools in this caty, hast Sanday, repaired to Jersey City, where he repeated the attack in St. recer's church in the evening.

The cerd's church in the evening.

The congregation now worship in the basement of this dioces of Newark will class to day in his dioces of the will be compacted to the his dioces of the Neward New restament pointing toward Curist's resurrect are next connted, the baptismal fonts are bees the li'any of the saints is sung and the cerea nies conclude with the joyous mass which, with a dicludars, realing of bells and triumphastrains of music, usuers in the dawn of the Res

strains of music, usabrs in the dawn of the Resurrection.

This week has incorrectly been termed Passion
Week, which, according to the Latin cand Greek
courcines, is the week preceding Paim Studay.
The early Christians called it the G ent Week, and
some were wont to fast during it on one meal of
bread, salt and water, taken each evening, and
others abstained from food the entire week. In
the Middle Agos it was known as the Ammentic
Week, and in Germany and among the Scandingvian people it is known as Shi Week. The greater
number of Protestant churches of not solemnize
it; but the Lintheran churches, church of England
and Protestant Episcopal Church in we special
services each day.

THE NEW REGIME IN GERMANY.

PROSECUTIONS IN COURT DURING THIRTY DAYS. (From the Pall Mall Gazette, Feb. 17.1) Since the commencement of the present year

the Frankfort Gazette, a German newspaper of strong democratic views, has published from week to week, under the heading "Calendar of the German War of Enilghtenment" (Deutscher Kutturkamy-Kalender), a list of the pro-ceedings instituted under the various laws passed since the formation of the new German Empire for dealing with ecclesiastical press and political questions. An analysis of this calendar for the mouth of January gives some instructive results as to the liberty of speech and action which the new Empire has thought good to concede to its subjects. As might have been expected, the ecclesiastical prosecutions are the most numerous. The list comprises sixty ecclesiastics, who have during the month been either fined, imprisoned or banished for offences against the new laws. Among them are five bisnops and several Protestant cersymen. The offence of which the Catholic priests appear to have been chiefly guilty is that of performing their spriftual functions in contravention of the May laws. Prosecutions against private persons rauk next in point of numbers. In this cavegory forty-two persons were successfully prosecuted by the government—a few Roman Catholics for displaying too much zeal for their religion, out by for the larger number (many ef whom come under the designation of social democrats) for being too outspoken in their political opinions. Journalists were the subjects of twenty-seven prosecutions, each of which resulted in fine or imprisonment. The newspaper upon which official displeasure seems to have failen most heavily is the Westphalian Mercary, whose editors in the course of eighteen months, have been sentenced to two years and seven months' imprisonment, in addition to these prosecutions twelve public meetings were closed by the police, in several instances the speakers being selzed; nine schoolmasters or professors were relieved of their functions and seven domiciliary usits were inade to persons who were supposed to have failen behalf it is worthy of remark that one head schoolmaster—Herr Elenbrioch, of Oberhansen—was dismissed for refusing to hang January, of persons who had presumed to emicize him too freely, while the Emperor has but eight actions of the kind to his cream, one of them being January, of persons who had presumed to emicize him too freely, while the Emperor has but eight actions of the kind to his cream, one of them being January, of persons who had presumed to emicize him too freely, while the Emperor has but eight into of reely, while the Emperor has to concede to its subjects. As might have been expected, the ecclesiastical prosecutions are the most